

Allah and His Messenger both *instruct* by a candid say; and Arabic Knowing Muslims are *ignorant of* or are *disregarding that?*
Verily that surely causes puzzle, wonder, and perplexity!

1. Allah (SWT) *clearly and unambiguously declares a no-choice-instruction* for all Muslims in a great Ayah, Ayah 36 of: سورة الأحزاب saying:

And neither [was] for a [he]-believer and nor a [she]-believer, if judged Allah and His Messenger a matter, to be for them the [choice-she] ¹ of their matter; and whoever disobeys Allah and His Messenger then <i>qad</i> (already and affirmatively) [he] strayed, a stray manifest.	وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا
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Thus, Muslims have *no choice* but to *follow and abide* by Allah's and His Messenger's *instruction in any matter judged* by Him or His Messenger.

2. Also there is a *true, clear and unambiguous Hadeeth* stating:

"Brightened Allah an *emra'ar*² (mature/perfect manliness possessor), heard [he] my statement, then [he] cognized/retained³ it^w; afterwards [he] conveyed it^w as [he] heard it;^{w4} [surely] perhaps a conveyor of a *Feq'hen*⁵ for whom he (is) *afqaho* (having more *Feq'hen*) than him." True Hadeeth.

And in *another Hadeeth* for sleeping, which the Prophet (SAWS) taught it to one of his companions. In part that *Hadeeth* says: "...and Your Prophet which You had sent." When the companion repeated the *Hadeeth* to ensure memorization of it, he said: "...and Your Messenger which You had sent." Here (SAWS) *interrupted and corrected* him, by saying: "...and Your Prophet which You had sent." See Al-Bokahary under No. 247.

Arabic knowing Muslims either are ignorant of or unmindful of the above Ayah and the two *Hadeeths*, requiring the absolute necessity to convey the *verbatim* of the *Hadeeths* and The Qur'an, as *HEARD, not as interpreted*, for precision and exactitude. If the recipient language lacks the needed words for *verbatim* translation, then *transliteration* is the next *must-best*. Such as:

هذا بعلي = This (is) my *ba'al*⁶ (master/owner/husband). Each of the three words is meant for itself and its imperative huge implications.

There is *no corresponding word* for "*ba'al*" in English. It cannot be abridged in the word "husband" as that *misses 2/3rds* of the *intended meaning*.

3. It causes puzzle, wonder, and perplexity that almost *all Arabic knowing Muslims are unmindfully conveying and circulating varieties* of "Translation of the meanings of The Qur'an" as if the above *instructive Ayah* and the two *Hadeeths* do *not* concern them or they do *not* exist! Those varieties *all are overwhelmingly as interpreted not as heard per se*.

¹ The word is "خِيَرَةٌ" translated as "choice-she," feminized. Clearly "choice" in English is *neutral*, and in Arabic could be *masculine* or *feminine*, as such femininity is "مجازي" = *figurative*. However, the word "خِيَرَةٌ" is "مصدر" = "infinitive noun," used for *strengthening* the idea that a Muslim *must/should not choose* other than what Allah or His Messenger *chose* for him/her.

² See the *Lexicon* attached to this *Translation* for the word "امراء" and the differences between: "المرء", "الرجل", "الإنسان", and "الشخص"! Although in English tongue the word "one" may stand for an acceptable approximation for "المرء", the *Lexicon* explains why we cannot use this apparently such acceptable approximation! As "المرء" = "المروءة", "المروءة هي كمال الرجولة" = "المروءة", see اللسان. So "المرء" = *mature/perfect manliness-possessor*.

³ The word "توَعَّى" has a double meaning: (1) cognized and (2) retained! In this context both apply!

⁴ That is *verbatim*.

⁵ *Feqh* is an Arabic word that does *not* have English equivalent. It means (1) the *understanding* of the *Sharey'ah Laws*, and the capacity to *discover* and *derive* newer meanings and applications beyond the apparent textual meaning/meanings; (2) *intensive and extensive* knowledge of Islam.

⁶ The word بعلي = *ba'al* stands for an idle the Arabs used to worship before Islam.

4. Translators of “Translation of the meanings of the Qur’an,” may Allah amply reward them, clearly did *not* call their works “translation of The Qur’an,” and *rightly so*. As their works are *closer to a personal interpretation* of The Qur’an from an *individual perspective*, a *perspective highly flawed*, as it is *replete with fatal errors/mistakes*. Inadvertently they *added to, deleted from, and altered* the texts of The Qur’an. Time and again they gave *exactly the opposite* of what The Qur’an says! That is because they did *not* have *keen understanding* of the *terms/phrases* of The Qur’an. All seem *unaware* that Allah descended His Speech in *three distinct* ways:

A. “Qur’an-Arabic,” B. “Tongue-Arabic,” and C. “Rule-Arabic.”

Verily We, We made it^x Qur’an Arabic

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا

(A) *Using Arabic vocabulary for diction, inscription and criteria, rendering all in the most concise and precise Arabic construct for word-usage.*

...while this^x (*diction of The Qur’an is*) a tongue Arabic manifest.

وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

(B) *Employing Arabic expressions, i.e. brevity associated with the clarity of putting two words or more together and the expression is not conveying any of the words used.* For example: يأكل لحم أخيه = يفتابه = Eats his brother’s flesh = backbites him; ابن السبيل = Son of the path = the traveler. But: ابن الطريق = Son of the road = son of a harlot (prostitute). What a huge difference. Thus, when using *Tongue-Arabic* one must be an *expert*, otherwise one could/would make *huge* errors, perhaps laughable ones.

We descended it^x (*harmoniously by*)⁷ Arabic rule;

أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا

(C) *Arabic-Rule means according to the rules of grammar and word-conjugations of the Arabic language.* Let us illustrate by an example. Allah in Ayah 56 of سورة الداريات (S51:56) says:

And not I created the Jinn and the human-kind except to worship they^z [Me]⁸.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Notice the *speaker’s pronoun* [Me] *is: neither pronounced nor appears in the Arabic text!* But to a *purely speaking Arab* it is *very obvious and automatically discernible/known*. It is *definitely discerned by inference-/implication*. Such instances appear in The Qur’an *multitudinously*, i.e. *time and again*. Those translators did *not* make any *distinction* among the *three* categories. As to A, they have a *very general understanding, surely not keen understanding* of it. Because they *confuse* it with B, i.e. they take A and B as *similars*. As to C, they *definitely, 100% misunderstand it*. Factually, they are *not fully aware* of the *linguistic distinctions* among A, B, and C. Take two illustrations, of *great many*, by the translators/authors of:

“Translation of the meanings of the Qur’an.”

One says for C: “We revealed it as a decisive utterance in Arabic.”

⁷ See the Lexicon attached to this Translation for an elaborate exposition regarding this vital denotative and connotative word, describing the diction of The Qur’an, (*harmoniously by*) Arabic rule., in short “حكما” = adverbial, since there is no way to *adverbially* express “حكما,” which must be done, so I chose (*harmoniously by*).

⁸ The letter “ن” in “يعبدون” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العمداء، حيث لا يُستغنى عنها” = “التخفيف” = the preventive/cardinal *preceding the speaker’s pronoun* “ي” is omitted for “إعرا ب القرآن: لمحمود صافي” = “alleviation, lightening” or *Ayah’s end harmony (rhyme)*. See the 31 volumes book:

Another one says for C: “We revealed it as an Arabic legislation.”

What a hodgepodge! With all due respects to those authors, “...decisive utterance in Arabic” and “...as an Arabic legislation” both are totally *irrelevant and meaningless* vis-à-vis the Ayah. Far be it and Allah forbids that Qur’an’s diction or *Hadeeth* parlance would state *irrelevant/-meaningless* say. The translators simply did *not* have *sufficient linguistic acumen* of the language. But of course they did the best they could. May Allah amply reward each of them for doing the best he can?

5. The title: “Translation of the meanings of the Qur’an” is *too presumptuous* at best, as it gives the *false* impression that *here are all the meanings* of The Qur’an! Clearly the meanings of The Qur’an are *unfathomable*, i.e. they are *constantly augmenting*. Hence, it is *impossible* to abridge them *all* even in *multiple* compendiums, let alone one.
6. The Qur’an *has no synonyms*. So, it must be *translated verbatim* or *transliterated per se*. This is the *only* way to honestly *convey/impart* its messages of *great precision* and *high exactitude* to other languages and *retain the integrity of its dictions*, *fulfilling* the demands of 1 and 2 above. For more expositions in this regard and other writs, please refer to:

www.qurantranslation.org

7. Obviously, translation of The Qur’an or the *Hadeeth* is a *monumental* task. Anyone undertaking the task *must be fully aware of and strictly observe*:
- (A) That there are *no synonyms* in The Qur’an. (B) That *each word* in The Qur’an is *meant for itself and by itself*, i.e. *no other word* could *substitute* for it. (C) That Arabic words are: *precise, exact, implicative, connotative, denotative, and designative*. That means *specificity-based* in order to *eliminate ambiguity*, especially for the *very denotative pronouns*.

Let us illustrate: In The Qur’an *doubt* cannot stand for *suspicion*; *invoke* cannot be used for *supplicate*. *Merciful* cannot be employed for *forbearer*.

Also *no adjective* should be used for a *noun* or *vice versa*; and when using *verbs* one must be very *careful* regarding *transitives* and *intransitives*.

As to the *pronouns*: *you* stands for *singular, plural, masculine, feminine*. This is *confusing*, a fact *totally antithetical* to the *diction* of The Qur’an or the *Hadeeth’s parlance*. Such *ambiguity must be totally eliminated*. In Arabic every pronoun is *specific*, thus attaining 100% *elimination of ambiguity*.

8. In *summary*: when *translating* The Qur’an or the *Hadeeth*, the translator must be *fully aware of, strictly and constantly adhering to*:

8A. the “*no-choice...*” Ayah 36 of سورة الأحزاب, and the two *Hadeeths*, 2 above.

8B. the *three major Principles* for translating The Qur’an or the *Hadeeth*, as stated by the *three distinct ways* The Qur’an was *descended*, and their respective *corollaries*, discussed elsewhere, see the *Introduction* for:

“The Translation of The Qur’an The Supreme”

It is available/viewable at the above described Website.

- 8C. that there are *no synonyms* in The Qur’an, i.e. its translation *must be verbatim* or *transliteration per se*, for *integrity of precision and exactitude*, the two are *major hallmarks* of both The Qur’an and the *Hadeeth*.

9. The Arab proverb says: “the mountain *vanishes* but the habit is *harder to vanish*.” Obviously for the last three centuries Muslims were *emulating* the Secular-West in *multiple ways*, using terms such as: “Holy,” “Scriptures,” “Verse,” biblical terms *absolutely unfit/unbecoming* for Islam and its terms.